

# MENNONITE HISTORICAL BULLETIN

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Vol. VI

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No. 1

## Annual Old Folks Singing

H. A. BRUNK

The forty-third annual old folks' singing was held at Weaver's Mennonite Church near Harrisonburg, Virginia, Jan. 1, 1945. This has been an annual event with two exceptions, since 1901, the date of the first singing. One year this singing was not held on account of the inclemency of the weather, and the other exception occurred during World War I when influenza was rampant.

The secretary's records of these singings are incomplete. And there is no written account of the origin of the old folks' singing movement. But it is reported that late in the year 1900, Bishop L. J. Heatwole and J. B. Coffman, with their families, were visitors at the home of Elias Brunk. In the course of the day of visiting, songs were sung from the old *Harmonia Sacra* and Mary Heatwole, the wife of L. J. Heatwole suggested that they have a singing in which Funk's *Harmonia Sacra* should be used. J. B. Coffman, her brother, indorsed the idea by saying, "Can't we?" Then in response to this Elias Brunk suggested that an announcement be made. The result was the first annual old folks' singing at Weaver's Church on Jan. 1, 1901.

These annual singings have been attended not only by Mennonites but by members of other churches as well. All who come are welcome and made to feel free to participate in the activities of the day. The song leaders are called upon irrespective of denomination. The moderators and assistant moderators, however, with one exception, have all been members of the Mennonite Church.

The writer remembers the time when most of the singing was done by the men. The soprano and alto voices were very few. The ladies came but they did not help with the singing. Today this is not the case, the soprano and alto voices balance the tenor and the bass.

Thousands of people from Virginia and many other states have attended these old folks' singings. The actual attendance per year is between six and eight hundred people. The newspaper reporter for the Harrisonburg Daily News quite frequently heads his report, "1000 attend the annual singing at Weaver's Church."

The records show that during the forty-three singings the following persons have served as moderators: J. B. Coffman, Elias Brunk, F. B. Showalter, M. O. Smith, D. A. Blosser, Joseph A. Brunk, and J. D. Hartman.

## EDWARD YODER PASSES ON

Readers of **MENNONITE HISTORICAL BULLETIN** will have learned with sadness of the death of Edward Yoder, one of the editors of the **BULLETIN**. He passed away on March 28, 1945, at the early age of 51. About a month prior to his death he underwent an abdominal operation when it was discovered that he was suffering with cancer. He returned home to recuperate, but he never rallied. In his passing the Mennonite church loses a faithful member and champion of faith, the ranks of Mennonite writers lose an able thinker, the Mennonite historians lose a great scholar and interpreter, and his family and friends lose a dear husband, father and brother. The June issue of the **BULLETIN** will contain a more extended biographical sketch.

—W.

Many changes have taken place in this history of 45 years of singings. The greatest of these is to be found, not in the hymns and tunes which have gone unaltered for the last seventy-five years but in personnel and song leaders. Many of the old leaders, including the founders of the organization, have passed on to help sing the songs of Zion in the better land. A list of those who were once active as leaders would include the following: Noah Blosser, Henry Blosser, J. B. Coffman, Joseph Good, Elias Brunk, C. H. Brunk, A. B. Burkholder, Michael Zigler, J. A. Dingleline, C. T. Tusing, Monroe Tusing, B. C. Strickler, James Shank, Prof. J. H. Hall, K. M. Shank, P. M. Shifflet, D. A. Blosser, and F. B. Showalter. As the veteran leaders have passed off the stage of action one by one, others have been drafted to take their places so that the organization today is a strong one.

As indicated above the book used in these singings is the *Harmonia Sacra*. This book, a compilation by Joseph Funk, was first published in 1832 under the title *Genuine Church Music*. It is interesting to note that the hymns selected were considered old and tested by time when they were first used by Funk over one hundred years ago. Funk had the following to say about the compositions in his preface to the first edition. "A large portion of the com-

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## Franconia Historical Society Meeting

J. C. CLEMENS

The Franconia Mennonite Historical Society held its fourteenth annual meeting on Thanksgiving Day, 1944, at the Doylestown Mennonite Church near Doylestown, Pa. The program included a history of the local congregation by Timothy Thut, the local church historian, and two valuable discussions by Harold Bender of Goshen, Indiana.

Bro. Thut gave a splendid sketch of the establishment and growth of the church at that place in spite of the obscurity of its early history; the complaint invariably is made that the pioneer members were not much interested in preserving the data of the early days. It is the policy of the society to have its annual meetings distributed over the Conference area, so the entire district may be awakened to the value of historical records and their preservation. Judging from the attendance in recent years the interest is stepping up.

In the afternoon session of this meeting Harold S. Bender ably discussed "The Faith of our Fathers Four Hundred Years Ago." He pointed out how in the Reformation Period faithful young men, who were well schooled in that day, like Conrad Grebel and Felix Manz, based their belief on the Word of God and suffered much because of it. Since they differed with the state church on the relation of the church to the state, also on infant baptism, nonresistance, etc., they gave their lives for what they believed, and so these two men of God and others died martyr deaths.

In Holland some years later Dirck Philips and Menno Simons espoused the identical belief which these Anabaptists of Switzerland adhered to, though they had no direct contact with them. This same faith was handed down through the centuries and today is testified to by many of our young brethren in the Civilian Public Service Camps.

Bro Bender in the evening gave a complete review of the present C.P.S. set-up. It was interesting to note the comparison of the program in the First World War as against the arrangement in the Second. In the first the C.O.'s suffered much more mistreatment because the government was unprepared to meet the situation. They did not wish to have those things that happened then repeated, so when this war came on the government officials solicited the peace-loving churches to help work out

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ANNUAL OLD FOLKS' SINGING

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positions here brought together, copied from what I believe to be the best forms, consists of those dignified, solemn, and heart-affecting productions of musical genius which have stood the test of time, and have survived the changes of fashion. Such music never becomes obsolete in the house of God. It cannot even lose a particle of its interest, while human nature remains unaltered."

No doubt the longevity of the *Harmonia Sacra* is due in part to the nature of the songs in the old book. Many songs in this collection are found elsewhere. The first lines rather than the actual titles reveal the nature of the old hymns. The listing of a number of selections in this way will make this point clear: *Olivet*, "My Faith Looks up to Thee"; *Bealoth*, "I Love Thy Kingdom Lord"; *Miles' Lane*, "All Hail the Power of Jesus Name"; *Boyleston*, "Oh, Bless the Lord, O, My Soul"; *Oriel*, "O, Could I Speak"; *Oporto*, "Hither Ye Faithful"; *Elizabethtown*, "O, for a Closer Walk with God"; *Evening Twilight*, "I Love to steal Awhile Away"; *Ortonville*, "Majestic Sweetness Sits Enthroned"; *Arlington*, "Am I a Soldier of the Cross"; *Bethany*, "Nearer My God to Thee"; *Aletta*, "Depth of Mercy Can There Be"; *Solon*, "There Is a Fountain Filled with Blood"; *Harwell*, "Hark Ten Thousand Harps and Voices"; *Lingham*, "O, For a Thousand Tongues to Sing My Great Redeemer's Praise"; *The Sabbath Day*, "Hear the Chiming of the Bells"; *Emmus*, "People of the Living God"; *Olmutz*, "Blest Be the Tie That Binds"; *Gravity*, "O, Happy Day That Fixed My Choice"; *Zerah*, "To Us a Child of Hope Is Born," a hymn which is sung the world over at Christmas time.

This collection includes the well-known *Rock of Ages* and *Easter Anthem*, selections universal in their appeal and sung by people everywhere. In addition to the above it might be well to list a few of the popular numbers which are not generally known but are sung over and over at the old folks' singing. As, *Homeward Bound*, *Dedication Anthem*, *Hosanna, Jerusalem*, *My Glorious Home*, *I Have Set Watchman upon Thy Walls*, and the *Orphans Prayer*.

The *Harmonia Sacra* has passed through its twentieth edition, the last one appearing in 1942. A number of modifications, additions, and improvements in notation have been made in the one hundred and thirteen years of its history. Most of these alterations were made in the first forty-five years of its existence. The second edition of the *Harmonia Sacra* appeared in 1835 so much unlike the first that it could not be used with it. In the fourth edition, which was published in 1847, the title, *Harmonia Sacra*, was first used. In the fifth edition published in 1851 a new system of notation, known as the Funk system appeared. This system of notation, is something like the Aidan system

with the exception of one note which is *si* in place of *ti*. In the first three editions the old *faw, sol, la*, system of Andrew Law of Connecticut, was used. The musical scale consisted of the following notes, *faw, sol, la, mi, faw, la, mi*. Funk observed that there was some objection to the repetition of the notes, *faw, so, la*, in the musical scale. To avoid this repetition he removed one trio of the *faw, so, la* and added three new notes, namely, *do, re, si*. Then by rearranging the notes the Funk scale was built up. The new scale first used in the fifth edition of the *Harmonia Sacra* was made up of the following notes, *do, re, mi, fa, sol, la, si, do*. The music was written for three-part singing. This and all subsequent editions were printed in shaped or character notes. The peculiar shape of the notes was Funk's own drawing of them. The music of the fourteenth edition in 1871, and subsequent editions, was harmonized for four voices.

A number of individuals made themselves responsible for the publication of the score of editions of the *Harmonia Sacra*. Joseph Funk and Sons were responsible for the publication of the first seventeen editions of the book, while Noah Blosser, of Dale Enterprise, Virginia, promoted and financed the eighteenth edition, John H. Trissel, of Dale Enterprise, Virginia, the nineteenth edition, and Noah D. Showalter, of Harrisonburg, Virginia, the twentieth.

The actual publication was the work of a number of widely scattered publishers. The first two editions were published at Winchester, Virginia, by J. W. Hollis, printer, and Robinson and Hollis, printer, in 1832 and 1835, respectively; The third edition at Harrisonburg, Virginia, by W. T. Wartmann, in 1842; The following fourteen editions at Mountain Valley, now Singers Glen, Funk's home town by Joseph Funk and Sons, Solomon Funk, printer, from 1847 to 1878; The eighteenth edition at Scottsdale, Pennsylvania, by the Mennonite Publishing House, in 1915, the nineteenth and twentieth editions at Dayton, Virginia, by the Ruebush-Kieffer Company, in 1923 and 1942 respectively.

Unfortunately the file of the editions of the *Harmonia Sacra* in the Mennonite Historical Library at the Eastern Mennonite School is not complete. We do have definite records for the publication of a number of earlier editions and for the recent reprints. We are in doubt about the date of a number of the editions in the 1850's and the 1870's. For this middle period, however, the records are quite definite for the sixth edition in 1855, the seventh in 1857, the tenth in 1860, the eleventh in 1866, the twelfth in 1867, the thirteenth in 1869, the fourteenth in 1871, the fifteenth in 1876. The doubtful ones are the eighth, ninth, sixteenth, and seventeenth. The first two by force of circumstances no doubt appeared between 1857 and 1860, the others in 1877 and 1878. Any clue or facts that would help us to fix the exact date of the publication of the above editions would be appreciated by the writer.

## Ordinations Among Mennonites

(Continued from December 1944, issue)

Of men ordained to the ministry, who never preached, yet remained on the ministerial staff their entire life, were Abraham Brubaker of Lebanon County, Pa. (d. 1886), Abraham Burkholder of the Groffdale congregation, Henry Shope of the Strickler congregation, Henry W. Eshleman of the Slate Hill congregation, and Moses Stauffer of the Stony Brook congregation, all of Lancaster Conference.

L. J. Burkholder (*Brief History of the Mennonites in Ontario*, p. 315) mentions eight ordained ministers who could not deliver a public discourse. One of these, Peter Sherk (1814-1889), one of three nominees, was not present when the lot was cast, refused it when the lot fell on him, and never preached. In 1870 Martin Weaver in the same district was ordained. Though qualified, he decided he could not preach, and did not. The subsequent decline in this congregation was very rapid.

Isaac B. Wenger (Va.) was ordained April 14, 1896, and died July 7 of the same year. Moses Shantz, ordained as bishop, July 24, 1938, in Ontario, died three weeks later, without baptizing any or serving at communion. Israel R. Shantz (d. 1910), Carstairs, Alberta, was bishop but one year. Christian Good (Va.), who died 1916, was bishop a bit over a year. William Gross (d. 1903), Deep Run, Pa., was minister a year and a quarter; Martin Miller, Landisville, Pa., 1 9/10 years; Joseph Driver (d. 1890 in Va.) served but 2 years as bishop; Joseph Gross (d. 1921), Blooming Glen, Pa., was minister 2½ years; Joseph Ruth, Franconia, Pa., was bishop only from February, 1926, to December, 1928; Jacob K. Brubaker, (d. 1879) was bishop in the Manor District, Lancaster Conference, 3¼ years. D. W. Lehman was bishop in the same district 3 6/10 years.

Jacob G. Brubaker, Juniata County, Pa., in 1922, 4½ months after being charged as deacon was called to the ministry. This is the shortest deacon term I know of. Benjamin Gingerich and Menno Wagler of Ontario were both ordained as deacons January, 1932, and to the ministry December, 1932. D. D. Miller, Middlebury, Ind., was deacon from Oct., 1890, to Oct., 1891; William Eicher, Milford, Neb., from April, 1914, to April, 1915; N. M. Birky, Oregon, was ordained in 1917 and 1918. Henry Wert, Juniata County, Pa., died 3½ years after being named as deacon.

Cornelius S. Beachy of Plain City, O., was ordained to the ministry in Virginia, April 4, 1894, and to the office of bishop, November 13, same year. Noah W. Risser, Dauphin County, Pa., had been minister but 7/10 of a year in 1920

when ordained as bishop. He was ordained both times as a widower, his first wife having died within 12 months of his second ordination.

Abe J. Gingerich, Kokomo, Indiana, was ordained at 21 years in 1924. He was baptized, married, and ordained within four weeks. Jacob S. Graybill, Juniata County, Pa., grandfather of J. Paul Graybill, was baptized in the summer, ordained Oct. 15, and married Dec. 18, 1849. He had never partaken of communion and was not present when nominated for minister. Jacob Hahn, Clarence Center, N. Y., father of Sarah Lapp, India, was baptized Jan. 7, 1863, ordained as deacon Feb. 7, 1864, as minister in 1866, and married March 19, 1867.

A certain young married man, whose father was a minister, had a premonition that he would be called to that office also. He did not want it. He waited therefore to join the church until the ministry was well supplied. In 1892 was the time, for three ministers were at home there. In 1893 the Martinite schism occurred, taking away two of the preachers. In 1894 he was ordained. Another man ran a distance from home. The home ministry established a mission station in his new community. He was converted and later ordained. Another could not pray for missions, for he knew the Lord would send him. He refused for many years. When he did pray, the Lord sent him.

Henry Shenk, of the Chestnut Hill congregation in 1864, was not present when the lot was cast. The bishops ordained him in his own home. John K. Fisher, Kinzers, Pa., was sick in 1911 when the lot was cast. He was ordained two weeks later. In 1901 at Martinsburg, Pa., H. B. Ramer was chosen by lot as deacon during his absence on Saturday. He was ordained on Sunday following. In 1907 when Joseph Wert was to be ordained as bishop at Denbigh, Va., he was absent. After the lot was cast the bishops fetched him from Fentress for the charge. In 1922 Clayton Bergey, Fentress, Va., was ordained the same day the lot was cast, but in his own home.

Jacob Kulp of Doylestown, Pa., and Walnut Creek, Ohio, was nominated by his wife. There is a similar case in the Lancaster Conference today. In Ontario within this century in one case all votes cast were for one man. The bishop said they must use a lot. A sister was called upon to vote for another. She voted for her husband. He was ordained, but not for the good of the congregation. In the Hershey District (Lancaster Conference) some sixty years ago, a brother came in from the anteroom after voting and urged an aged brother beside him to vote, even if he had no name to offer. He named the one who prompted him, and he was ordained.

John Stoltzfus, Knoxville, Tenn.,

## History of the Clinton Brick Mennonite Church

MAXINE KAUFFMAN

### *The Log Building*

The first Mennonite settlers located in Elkhart County, Indiana about the year 1843. About two years later they settled in the northern part of Clinton Township. Among the early settlers were Garbers, Hoovers, Nusbaums, and Pletchers. Some of the present members are direct descendants of the pioneer settlers.

For several years the members held

grandfather of John S. Mast, was ordained as bishop from the deacon office. So were Jacob K. Yoder (d. 1926) and Abner G. Yoder of Iowa; Eli Frey, Fulton County, Ohio; I. S. Mast of North Dakota; Daniel Oyer, Michigan; Paul R. Miller, Holmes County, Ohio; and Ira A. Kurtz, Morgantown, Pa. Aaron Mast, Belleville, Pa.; Eli G. Hochstetler, North Dakota; Timothy Showalter, Virginia; N. M. Birky, Oregon; William R. Eicher, Nebraska; D. D. Miller, Middlebury, Ind.; Isaac Metzler, Accident, Md.; Moses Schmitt, Moses O. Jantzi, and Daniel S. Jutzi of Ontario; Jacob Lichty, Wellesley, Ont.; and Jacob Miller, Hutchinson, Kansas, all served in the three offices of deacon, minister, and bishop. Preacher John W. Weaver of the Weaverland congregation was in the ministerial lot five times before he was ordained, and three times in the lot for bishop thereafter.

Henry Heatwole (Va.), and Isaac B. Wenger (Va.), who both died at 28 years, were among the youngest ministers to die. Joseph N. Driver (Va.) in 1890 at 45 was among the youngest bishops to answer the last summons. Among the oldest bishops in years at death were Benjamin Hershey, Lancaster, in 1789 at 92 and D. J. Johns, Indiana, at 91. Jonas Zimmerman of Cumberland County, Pa., at 97 and Jacob Greider, Salunga, Pa., at 96 were the oldest deacons. At Conference the latter in testimony once said: "I have lived with a man for ninety-four years and don't know him yet." J. B. Hartzler, Marshallville, Ohio, at 94 has possibly the age record as a minister. But not for years of service, since Peter Risser of the Risser congregation (d. 1804 at 91) was a minister for 66 years. J. B. Hartzler named above, and Samuel Hess at the Oreville Mennonite Home have completed 65 years already.

May the church ever be supplied with Spirit-filled men of God's appointment and He shall continue to lead us to victory here and hereafter. A great bulwark of Mennonite strength during the bitter persecution in Europe was this very fact. It is so today, even though some are different.

their church services in private homes. As the settlement grew and the members became more prosperous, it was decided to erect a meetinghouse. A committee was appointed to secure land on which to build. The plot selected was that on which the present church building now stands, along state road number thirteen, four and one-half miles north of Millersburg. The land was secured from Joseph Kauffman. The building was erected in 1854. It was a simple log structure of medium size and it stood twenty or thirty feet north of the present building. It was heated by two stoves. This log building served the congregation until 1880 when it was replaced by the present brick structure. As a lad Amos Nusbaum, the present senior minister of the congregation, drove team to haul bricks for the building.

### *The Brick Building*

After the brick meetinghouse had been built it was quite natural to attach to it the label, Clinton Brick. (The Amish Mennonite Church a few miles away is called, Clinton Frame.) Chris Garber served as overseer during the building. The work was done entirely by the congregation. Bricks were secured from Vance's Brick Yard just a few miles distant. In 1919 an addition was added to the west end of the building. It was at that time that the basement was placed under the building; a furnace was installed, the auditorium was re-papered and some church benches were purchased from a church in Bremen, Indiana.

In 1929 an electric line was built by the church. Since the gas lighting system of the church building was almost worn out, the congregation decided to install electric lights. Further improvements have been made in more recent years. In 1934 the building was re-shingled and the auditorium was re-papered. In 1941 hardwood floors were put in the building. In 1945 a balcony was installed, the entrance was widened, the woodwork was varnished, a small library case was built, and the auditorium was again re-papered.

### *The Cemetery*

The land for the cemetery which is just west of the church building was deeded from Joseph Kauffman. It was recorded in 1854. In 1915 more land was purchased from D. W. McKibben.

In 1924 the county commissioners called a meeting of interested people to incorporate the cemetery. A. C. Mehl presided at the meeting. The following officers were elected: Curtis Pletcher, president; Abe Mast, vice-president; G. Monroe Miller, treasurer; and Samuel Hoover, secretary. The following directors were chosen: Henry Kauffman, Daniel Honderich and D. W. McKibben. The name of the incorporation is "Clinton Township Cemetery Association." Since that time the cemetery has been enclosed by a fence and the lots have been marked. The present officers are: D. W. McKibben, president; Clarence Kauffman, vice-president and treasurer; Noble Showalter, secretary; and Dan Honderich, assistant treasurer.



## RECENT BOOKS

*Amische Lieder.* Written and compiled by JOSEPH W. YODER. Published by the Yoder Publishing Co., Huntington, Pa., 1942.

In compiling and publishing this collection of old hymns still used in the worship services of some Old Order Amish Mennonite congregations Brother Yoder has done a notable and unique piece of work. To appreciate the difficulty in producing such a work one must bear in mind the fact that the tunes of the old hymns sung from the *Ausbund* by the Amish people have never been written down. These complex tunes have been handed down by ear for hundreds of years. Naturally some variations have crept in during the course of their long oral transmission, so that today the same tunes may differ markedly as they are sung in different communities east and west. It was this fact, the almost inevitable variations that come with the passing of time, and the further fact that the old tunes might gradually become lost entirely, which inspired the compiler to undertake the tedious and difficult task of writing down in musical notation a number of the commonest of these tunes for preservation.

Joseph W. Yoder is himself a native of Kishacoquillas Valley in Mifflin county, Pennsylvania. He has studied and taught music and singing for many years. He also heard sung and helped to sing the hymns of the old *Ausbund* from his childhood. He appreciates their historical and devotional value. He is also fortunate to be on terms of intimate friendship and good fellowship with the ablest song leaders among the Amish congregations in his native community, so that these brethren were willing to co-operate with him in this difficult work by singing for him the old tunes as they know them. Due to these circumstances the compiler conceived the purpose of producing this book of *Amische Lieder* and was able to carry it out successfully.

The book is in several parts. The first part has thirty of the very old hymns which are most commonly used in the general worship services. This part opens with the well-known *Lobsang*, or Praise Hymn, used every Sunday as the second hymn of the Amish worship service. Then follow four hymns used as wedding hymns in the worship service which precedes the marriage ceremony. Next follow ten wedding hymns commonly sung at the table following the wedding meal after the ceremony. All the above are of the old "slow tunes" (*langsame Weise*).

The second part of the book presents a selection of hymns sung to certain familiar "fast tunes" (*stärke Weise*). There are seventeen of these. The third part has thirty-three hymns sung to newer "fast tunes," many of which are today in familiar use in English church hymnals.

These "fast tunes" are fast only as compared with the older tunes used with the hymns of the *Ausbund*. They would still be considered quite slow compared to the rapid and swinging gospel song melodies often sung today in churches.

The fourth part of the book has fourteen pages of elementary instruction in the rudiments of music for the benefit of those who might desire to learn to read the musical notation used in the book, and so learn to sing the old hymn tunes accurately. All the musical notation in the book is in the so-called shaped notes.

It needs scarcely be mentioned, of course, that the old tunes and hymns presented in *Amische Lieder* were at one time sung regularly by all Mennonites in Europe and in the eighteenth century still in America. This book should help their descendants to gain some appreciation of the music sung by their forefathers. The compiler has done a much needed piece of work, and he deserves full credit for his fine achievement.

—Edward Yoder.

## FRANCONIA HISTORICAL

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a plan that would be consistent with their faith and satisfactory to the state. He explained that for this reason the boys in the camps fare better and suffer less than they did twenty-five years ago; and the trials all around are as nothing compared to the experiences of the pioneers of our church four hundred years ago.

These annual meetings bring to our minds the real value of our Christian heritage; and they besides give us a fair perspective of the future, since history repeats itself (Eccles. 1:9). We praise the Lord that in the wake of these meetings a few of our winter Bible schools have taken up the study of Church History, and we hope there will be more to follow. We now have access to valuable books written by Mennonite authors, such as *Glimpses of Mennonite History* and *Franconia Mennonite History*, by John C. Wenger, and the comprehensive work, *Mennonites in Europe* by John Horsch. And besides these books we are looking forward to the appearance of *Mennonites in America*, by Harold S. Bender.

We take advantage of the opportunity at these public meetings to introduce these books and usually make some sales. Folks that are deprived of attending are also becoming interested and can read the history of the church. Our motive, of course, is not a business venture but the creation of interest. These meetings have helped.

The officers of the society the past year were as follows: President, Quintus Leatherman, Souderton, Pa.; vice president, D. K. Allebach, Hatfield, Pa.; secretary, Herbert A. Derstine, Souderton, Pa.; treasurer, Ernest R. Clemens, Lansdale, Pa.

## SUSTAINING MEMBERS FOR 1944

We appreciate the fine support given to the work of the Mennonite Historical Association during the year 1944. Two kinds of membership are maintained. Sixty or more members paid one dollar or more for a regular membership. Sixteen persons paid five dollars or more, which entitles them to recognition as sustaining members of the Association for the year 1944. It should be mentioned in this connection that membership dues paid to the Mennonite Historical Association may be deducted as contributions in making out and filing your Federal income tax returns. We invite as many as can do so to contribute five dollars or more to the Association for its work in 1945. Those who deserve recognition as sustaining members for 1944 are the following:

John C. Wenger  
Ira D. Landis  
H. Harold Hartzler  
Samuel S. Wenger  
J. M. Kreider  
Edward Yoder  
Mahlon A. Souder  
Mussa S. Herr  
C. Warren Long  
Fred S. Brenneman  
Orie O. Miller  
Ezra Beachy  
Maude Swartzendruber  
Joe H. Garber  
Grant M. Stoltzius  
Harry A. Brunk

## MEMBERSHIP DUES FOR 1945

With this issue of the BULLETIN, the first for the year 1945, we take the opportunity to invite all our readers to send in their dues for the present year. A number have already done so. We are grateful for their promptness. The regular membership fee is one dollar for the year, and we welcome old and new members to send in their dollar at once. The Mennonite Historical Bulletin is mailed to each person who pays one dollar or more per year to the Association. If you desire to contribute as much as five dollars for the year to the Association and its work, you will be enrolled as a sustaining member for the year. Send your dues, if you have not already done so, to the secretary, Harold S. Bender, Goshen, Indiana. We thank you for attending to this promptly.

## NEW MEMBERS ADDED

A number of new members have recently been added to the Mennonite Historical Association. We are happy to welcome them as regular readers of the Bulletin and as supporters of the work of the Historical Committee of Mennonite General Conference, which sponsors the Historical Association. The new members are: Elsie W. Gehman, 1609 Fairview St., Reading, Pa.; H. L. Gehman, Rt. 1, Mohnton, Pa.; Aaron M. Weber, Rt. 1, Mohnton, Pa.

